were not new, but had, in fact, been made by the shoemaker himself for the dead man, who had worn them only once before his death. The dead man's wife had apparently thought that it was not necessary to order a new pair of boots to be made. The shoemaker had, however, promised the dead man to have the matter set right, so he quietly sent a message to the dead man's wife next day about his dream. She immediately ordered a new pair of shoes to be procured, and these were worn at Mass, along with the rest of the outfit, until the traditional rule had been fully observed.

764
787
292

A friend of mine in the parish of Clanlawrence in County Cork told me the following story to illustrate how carefully the details of the practice must be observed. A woman in that parish had a son who died. She got a new suit made for him, to be worn at Mass on the three Sundays after his burial, and on the Saturday evening prior to the first Sunday she laid the suit (as Mrs. Healy had done when my uncle had died) on the back of a chair in the kitchen, sprinkled it with holy water, and called on the dead son to come for them. Having next placed them at the threshold of the kitchen, she finally left them for a short while in the yard, and sat by the fire for a moment, presumably to allow the dead son to come for the suit. Suddenly she heard something being thrown against the door and, on investigating, she found that it was the new waistcoat. She then remembered that she had deliberately refrained from putting her dead son's watch in the pocket, intending to keep it as a memento. Needless to say, she immediately put the watch in the waistcoat pocket and replaced the garment on the chair in the yard. There was no further disturbance.[1]

764
294
293

[1] For general references to the custom mentioned in 1, see: När Döden Gästar, Louise Hagberg, Stockholm, 1937, pp. 331–379. Also, Über Krankheit, Tod und Jenseitsvorstellungen in Irland, Hans Hartmann, Halle, 1942, pp. 11–115; and Der Totenkult in Irland, by the same author, Heidelberg, 1952, pp. 15–17, 183.

[113]

13:Evans K-5 (ca. 1940) 1957
ER6 Rural Irish ER6

527 825 was pulled out and the bird's life spared: 'In severe winters a robin with a tail was rarely seen.'[1] Another popular Boxing-Day pastime was bull-baiting, though in Kilkenny, where it was officially supported by the town officials and was presumably an English introduction, it was held on the following day, St. John's. In several parts of the country bull-baiting continued well into last century, in Kilkenny down to 1837.[2]

[293] [534]

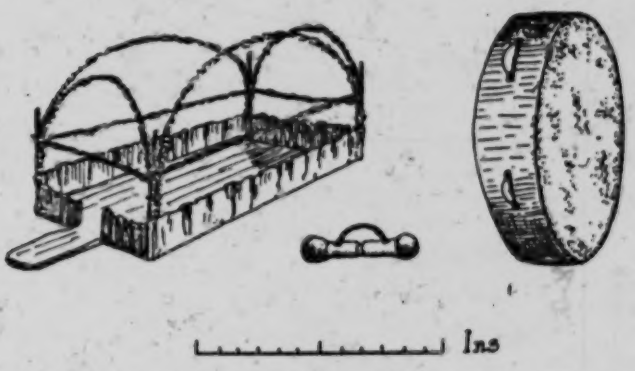

FIG. 87. Hunting the wren. Wren Box for carrying dead wren, and wrenboys' tambourine and stick, Co. Clare. (National Museum, Dublin.)

527 New Year's Day similarly has attracted to itself some of the portents proper to the older year's beginning on 1st November. The prosperity of the individual and the household is felt to depend on the events of New Year's Day. The fairies are active on New Year's Eve and it is well for people to stay indoors that night. First-footing ceremonies appear to be confined to families of recent Scots origin, but the idea behind them is widespread. In parts of Co. Down it is customary for youths to prepare little 'wisps' of straw or dry grass and go from house to house distributing them together with New Year's greetings in the expectation of a gift. In the west on the last night of the year (or alternatively on the eve of Twelfth Night) a large 'Christmas Loaf' specially prepared for the occasion was taken

[1] W. R. Le Fanu, *Seventy Years of Irish Life*, 41.
[2] J. G. R. Prim, *J.R.S.A.I.* (1853), 326.

16:Messenger E-4,5 (1955-1966) 1969 ER6 Rural Irish ER6
(1959-1960) Inis Beag

246
133
333
291

Figure 7. Harvesting spuds near the lake below Terrace Village

seed is thrown out by hand and the top soil turned over by spade to cover it, a task often shared by a man and his offspring. The farmer who wishes to use a plot only for growing hay usually will seed it during the spring after it has yielded spuds and will not permit animals to graze on it until it has been cut and the hay stored. No further seeding is required after the initial one, even though ten years may elapse before potatoes once again are planted. 246 221

The tools employed in cutting and stacking hay are the sickle, called a "reaping hook," the scythe, the pitchfork, and the rake. Most are imported, but a few men own handmade rakes whose parts are wooden and fitted together. The farmers substitute wide brimmed felt hats for their usual caps when haying, and do so again a month later when "pulling" rye; the hat is purported to be cooler than the cap and affords protection to the neck of the wearer when he bends over for long spells under a hot sun. Many folk claim that cutting hay is the most strenuous of their jobs on land or sea, but the men work slowly and rest often, just as they do when engaged in other arduous tasks, some of which appear to the outsider to demand a greater output of energy than manipulating a sickle or scythe. Once cut, hay is raked into parallel rows across the field for drying, then formed into cocks, known as "saving the hay," by hand or using a rake, "fork," or scythe. It is possible to stack hay into cocks 24 hours after cutting it, then to transport it to barns and outbuildings after a like period of time (see Fig. 8), but rain and the press of other duties can prolong the operation for as long as two weeks. Seeds for autumn planting are shaken from the hay on the floor of the storage building before the crop is stacked away to furnish winter fodder. 246 [293] [461] [343]

16:Messenger E-4,5 (1955-1966) 1969 ER6 Rural Irish ER6
(1959-1960) Inis Beag

The knit sweater called a "ganzie," is not a traditional item of wear, as is commonly asserted by writers, but was introduced in the 1890s as a cottage industry by the Congested Districts Board, which sent instructors to Inis Beag to teach the women there the manner of knitting the intricate patterns. Only children wear the ganzie, for men always have preferred a dark sweater of simple design which is indigenous to the island. The patterns bear such euphonious names as "crooked road," "figure eight," "double diamond," "rosebud," "honeycomb," and "blackberry," and most of them are common to the rest of Ireland, the British Isles, and other parts of Europe. The term ganzie, in fact, undoubtedly derives from the Channel island, Guernsey. A widely held belief that each Inis Beag family has its own distinctive sweater pattern, comparable to the Scottish tartan, by which its drowned members are identified is unfounded. Seventeen women knit for the mainland company, which supplies them with yarn, and are paid between 2 pounds and 2 pounds and 10 shillings by weight for each sweater. Some are able to knit a ganzie in a week, but others take two or three weeks; one woman made 41 sweaters during 1959. A girl working steadily at the knitting factory can earn slightly more in a week than one knitting a ganzie in that time, but most girls choose to knit sweaters because they can be at home where their task seems less tedious. Some women prefer to sell their sweaters to tourists and can on occasion dispose of a ganzie for as much as 6 pounds, but these women must purchase their own yarn, and marketing is much less secure as tourists seldom come into island homes. At present, the finest ganzies are knitted by women in Co. Donegal, a fact which Inis Beag women admit privately.

The woven belt and cowhide shoes of Inis Beag folk have an ancient heritage, just as has the *curach*. It is not known when the belt, or *crios*, was introduced into Ireland, but it has been worn for centuries by Portuguese seamen. Known as "pampooties," the island style footwear once was worn widely in Ireland, although made from various hides and skins, and a century ago was cut from sealskin in Inis Beag. The term pampootie is of Scandinavian origin, and my wife and I have heard it used among Danish peasants to describe their shoes. Today, a Danish expatriate who has lived in the island for almost a decade supports himself by weaving *crios* on a loom for the folk; he also sells them to visitors and to mainland shops along with woven ties and bookmarks. Although "the Dane" has come to monopolize the production of belts, several women occasionally make them by hand for their menfolk and to sell. The manufacture of *crios* once was largely in the hands of women, and they wore them sewn to their petticoats and tied at the side, but now it is mostly men who wear them. Three yards long and two inches wide, the belt is woven with a multitude of colors and designs and is worn wrapped twice around the body and tucked in at either side of the waist. Elders prefer traditional designs and shun the color green because it is unlucky, but young men are coming to like experimental patterns and all of the basic colors and their many shades. Contrary to popular opinion, there are no family designs. Some persons, however, ask for the same pattern every two or three years when they buy a new *crios* if they believe that it has brought them luck.

Pampooties are favored in Inis Beag because they are ideally suited for wet rocks and frail canoes. The spiked heels of female tourists and visiting emigrants who come ashore in *curach* are viewed with trepidation by crewmen, who are sup-